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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME XLV. CHICAGO, AUGUST 23, 1900. NUMBER 26

Wisconsin Congress of Religion

Proceedings and Addresses

of the

First Session Held at Green Bay, Wis.

PAMPHLET WITH COVERS, 136 PAGES

Single Copies, price 25cts

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3939 Langley Ave., Chicago.

CONTENTS.

PAGE

NOTES 403

"Gentlemen in Shirt-Sleeves" 404

The Woodland Spring—*William J. Long* 405

Present Duty to the Coming Man—*Rev. A. G. Wilson* 405

True Success—*Prof. N. C. Ricker* ... 406

The Thought of God—*William Brunton* 407

THE SUNDAY SCHOOL—

Deuteronomy—*W. L. Sheldon* .....

The Unwritten Message of Tower Hill—*Joseph Lusie* 412

THE STUDY TABLE—

Another Book on the Messianic Hope —*Joseph Lusie* 411

THE HOME—

Helps to High Living .....

The Popular Poplar Tree—*Blanche Willis Howard* 413

Lookin' fer Things—*New Crusade* .. 413

Natural Rights of Birds 413

The Professor and the Bootblack—*Toledo Daily Capital* 413

THE FIELD—

Foreign Notes 414

Tower Hill Letter—*Cordelia Kirkland* 414

Unity Publishing Company, 3939 Langley Avenue, Chicago.

THE BLANK LEAF BETWEEN THE OLD AND THE NEW TESTAMENTS : : :

ABSTRACTS OF NORMAL CLASS TALKS ON THE NON-BIBLICAL JEWISH WRITINGS : : :

BY

JENKIN LLOYD JONES.

Prefatory Note.

This is doubtless the poorest book ever published on the subjects treated. It is inadequate, fragmentary, and necessarily inaccurate in many particulars, but inasmuch as it is the only attempt so far as I know to bring within the reach of the children in our English-speaking schools, Sunday-schools and homes the wealth of poetry and history that abounds in the non-biblical Jewish writings produced in the momentous centuries immediately preceding the Christian era, the publication may perhaps be justified.

My hope is that this transient publication may do a little in the following directions:

1. To prove that the great Apocalyptic creations of this period have high literary values and that they are rich in ethical and spiritual power, quite apart from their scholastic and theological significance.
2. To show that much of this literature is even now available to the general reader, the intelligent parent, and the wise teacher.
3. To induce a few Sunday-schools to travel on this road, believing that even with the meager helps within our reach delightful and profitable results can be obtained.
4. To stimulate others who have more time, talent and money to enter into this too long neglected field, and thus bring out the book or books that will promptly supersede this one, whose final justification may be found in the fact that it did something toward provoking further study.
5. To pass on a little of the pleasure enjoyed by the members of the classes, old and young, who in All Souls Church, Chicago, gave a year's time to these studies.

These talks were originally given extempore to the Tuesday Morning Mothers' Class in Religion, which is also the Sunday-school Teachers' Normal Class of All Souls Church. They were stenographically reproduced by Miss Minnie Burroughs and afterward condensed and vivified for weekly publication in UNITY by Miss Evelyn H. Walker, of the Publication Committee of All Souls Church, receiving thereafter but little supervision or oversight from the undersigned, who realizes that their imperfections are too inherent for correction.

They are humbly submitted for what they are worth and for what little good they may do.

June 20, 1900. J. Ll. J.

Single Copies 20 cents., per Dozen $1.50.

UNITY PUBLISHING COMPANY,

3939 Langley Ave., - - - Chicago, Ill.

UNITY

VOLUME XLV. THURSDAY, AUGUST 23, 1900. NUMBER 26

Wise investment of life is no easier than wise investment of money. Even greater fog-banks of misunderstanding and shortsightedness surround it. The glib advice, "don't kill yourself to live," represents a philosophy no less shallow than selfish. Achievement is life. Life that is not put out at interest in activity, like hoarded money or stored grain, is profitless. Society is a joint stock concern in which those who bear the brunt of its labor add steadily to their capital in proportion to their investment of life.

It is but a partial education that produces culture apart from character. The highest mental discipline often leaves the man a barbarian. He alone is educated whose better qualities are drawn out and made the ruling elements of his life. One guarantee of the permanent and abiding worth of the summer school's educational worth lies in the fact that much of its teaching is gratuitous, the self-denying service of the busiest people. Such example has greater value to any community than any amount of paid instruction by the ablest specialists.

"The plea in behalf of peace," issued at the yearly meeting of the Society of Friends of Pennsylvania, New Jersey and Delaware, last May reaches us in pamphlet form. It is published for gratuitous distribution and may be secured in quantities from the Friends' Book Store, No. 304 Arch street, Philadelphia. It is a timely word which should be read by all professing Christians from the president of the United States down. The day is not far distant when the logic of the situation will compel one either to abandon the justification and support of militarism or else give over the Christian claim and cease the cant about the leadership of the Christ.

The spontaneous actions of children are very suggestive in the way of throwing light upon the outreaching of human nature when unbiased by conventionalities or by selfishness. Notice how readily they recognize the common advantage from united effort. Their play is as real and earnest to them as the mature man's most serious work. Yet see how readily they concede that one cannot "have any fun" alone. The trend of modern social conditions is largely to obliterate this recognition of mutual dependence, to the great loss of all. All hail any endeavor to rebuild in the consciousness of the community this lost sense that unselfish co-operation is the shortest path to the highest individual welfare.

In these days everything concerning China is read with avidity. It is well to note that the black cloud pierced with lurid lightning which now overhangs China does not tell the whole story. Robert K. Douglass, one of the authorities on China and the missionary work being done there, in the *Nineteenth Century* for June gives some encouraging figures, showing the intellectual awakening going on there. He says that the society for the diffusion of Christian and other knowledge among the Chinese sold during the years between 1893 and 1898 but $817 worth of books. Since that time it has sold $18,457 worth of books. In 1895 only nineteen native newspapers were published. In 1898 the number was quadrupled and we are told that the universities have recently been expanding their curriculum in the domain of mathematics, map drawing and the elements of science.

The advantages of race unity are in a measure recognized; its obligations are more commonly overlooked. Humanity is one. Its most progressive races and portions are tethered to the slowest. The highest are still kept down by the lowest. A man can rise no faster nor higher than he can exalt his lower nature. Mankind cannot rise except all rise together. This condition is manifested most clearly in the life of a given community. There it is seen that while a certain freedom of action is possible to the individual, yet each one's life, ideals and attainments are largely determined by those which prevail about him. The settlement and institute is a recognition of this fundamental fact, and an endeavor to put the highest life within the reach of every one by bringing a higher life to all.

"The world cannot exist half civilized and half savage." This is a caption from the *Literary Digest.* So say we all. The only difficulty in the saying lies in the difficulty of deciding which half is civilized and which half is savage. Certainly nobody can run a geographical or political boundary line to distinguish between the two. In the paragraph from the *Journal of Commerce* quoted by the *Literary Digest,* we read "The right of occupancy of the earth rests at bottom upon the use made of it, and the people who do not properly or adequately use the earth must give way to those who will." Amen. Are there any such misused territories within the boundaries of the United States and England? How are we to get these unprofitable occupants to give their preserves to those who will "properly and adequately use the earth"? This is the question; but it can hardly be expected it is to be solved by the handling of arms or by the disfranchisement by violence of great masses of men in any part of the globe.

The democratic tendency of the New Testament gospel finds remarkable expression in the growth of

the Institute idea which more, perhaps, than any other thing, characterizes the present day. A few centuries ago the great Cathedrals, whose "frozen music" still charms and awes one, were built by the people for the church. Today the people themselves, led by those in whom the Christ spirit of self-sacrifice is stronger, establish for each other these agencies by which the treasures of art, of literature, of music, of social, æsthetic, intellectual and physical culture, once the heritage of the few, are made the common possession of mankind. The level to which the whole mass may be lifted and the rate of elevation depends solely upon the aggregate amount of willingness to subordinate personal to general interest, yet, at the same time, so closely inter-related and inter-dependent are we, that every advance of the community insures the best progress of each individual.

Humanly speaking, society carries the supplies of its wants within its own bosom. Human life constitutes one vast system of exchange. Progress is marked by the readiness and fulness with which this exchange can be effected. This is as true of intelligence and character as of iron and cotton. In order that the entire body politic may be healthful this circulation must be complete. Each community will be truly "live" just to that extent that it develops this mutual exchange. Stop the blood in any member and it mortifies. Let a neighborhood depend upon external aid for its development and it stagnates.

In Polonius' advice to Laertes, "To thine own self be true; and it must follow as the night the day, thou canst not then be false to any man," Shakespeare sounds the keynote of social redemption. For the disorders of society the remedy is within, not without. It is not in legislatures nor in laws, but in the growth of the personal spirit. He only is true to himself who is true to his highest. In this loftier spiritual air injustice and wrong find nothing congenial and wither; but in this same atmosphere justice, kindness and benevolence are native and flourish. In this way, by each man's reforming himself, society is transformed. Mutually to co-operate in developing this higher personality is the part of each in the solution of the social problem.

Chautauqua is the name of a place; it is also the name of an idea: The place is made famous by the fact that thirty years go there was first localized in part that idea which has now become universal. It has been a people's college reaching out to the homes of the country, having an attendance at its summer schools of 230,000 from all parts of the land, with 40,000 graduates from its different courses. It has stimulated in a marked degree the spiritual as well as intellectual life of these multitudes. It has set in motion helpful impulses that have benefited very many more. It has been the direct occasion of the existence of thousands of similar circles and centers of inspiring influence in all civilized countries. It is to an encouraging extent realizing its endeavors to elevate, enrich and ennoble the individual life in its entirety. This application of truth as a whole to life as a whole is the salvation of any people. When rightly apprehended this line of work is an endeavor to bring all truth into vital relations with the whole of life in a given community.

"Gentlemen in Shirt Sleeves."

This seems to be the burning social question in certain circles just now. One of the professors of the University of Chicago has been appearing before his class in this summer costume. Another professor is reported as having said "five years from now the gentleman will feel called upon to put on his coat for company only under such circumstances as call upon the lady to put on her jacket."

This innovation as a fashion may be a passing sensation, but as a sensible stroke for liberty and comfort in the face of fashion it is one that challenges our interest, commands our approval and practical indorsement. The "shirt waist" has done much for the liberation and comfort of women. Why should not men enjoy the freedom, cleanliness and comfort which goes with the man in his "shirt sleeves"? If it lessens the shock call it "shirt waist," but it is the same thing. If it is a return to the freedom of our fathers in their simple habits, this innovation deserves to succeed, for it secures added comfort without sacrificing beauty. There certainly is no great artistic value in the somber coat of the man, particularly in the bobtail summer variety of the same, while the garb that best drapes without distorting the human form is always the most beautiful to the unsophisticated eye.

But better swelter in the tyrannical coat than to find men yielding to the sentimental and vulgar attention to startling colors, cuts and trimmings which are always a menace to the sanity of the women.

We are told that the proper thing in the way of "shirt waist" for gentlemen now costs in "swelldom" as high as eighteen dollars. This is a reform in the wrong way as is often the case in so-called reform in woman's dress. Reform must mean simplicity and economy as well as comfort and grace.

Women have much to teach men in the choice of fabric and perhaps of colors, but the new definitions of beauty always include an ethical element and the white lawns and frail gauze stuff which the ladies so love to display during the hot days of midsummer and for the exhibition of which it would seem many ladies are tempted to seek vacation and go expressly for this purpose to the summer "resorts," cease to be beautiful, lose all their artistic qualities to the truly cultivated soul that sees back of them the immense amount of human sweat poured forth over the washtub and the ironing table.

Perhaps the ladies ease their consciences by "paying by the piece" for work done, but it is superficial ethics that justifies the useless increase of human toil on the score that it gives poor people a chance to earn their living.

We hope the gentlemen will retain their unsightly and uncomfortable black coats even when the thermometer is up into the nineties if the discarding of them means an increase of that self consciousness, an exaggeration of interest in the direction of dress, which is such a menace to the peace, sobriety and influence of so many otherwise sensible women.

The time has not yet arrived when the principles of plain ethics in the light of economy and true art can be applied to the matter of dress, particularly by a gentleman, without provoking a smile rather than awakening a concern and arousing thought.

But such a time is coming. Men and women cannot always parry an appeal to conscience in regard to dress with a smile and a repartee; women as well as men will realize that the weight of their influence, the power of their character, are inseparably connected with the reserve, economy and dignified independence in this as in other directions. When the new definition of art obtains it will be apparent that costly dress in the place of great needs, extravagant wardrobes in the presence of meager libraries, overtaxed nerves and hurrid days, is inartistic because it is unethical.

Again we say welcome to the shirt sleeve innovation among gentlemen if it is a return to simplicity, an emphasis of good sense, a search for comfort and a movement towards sobriety and economy.

The Woodland Spring.

A tremor of brakes where the partridge glides—
Kwit, kwit! and a whirr of wings.
A chipmunk chides at a mink that hides;
A leaf drops down; and the ground-bird sings.

A soft gleam under the bending ferns,
By twisted roots where the woodmouse dwells.
A tinkle of music, stealing along
Through sheen and shadow and veery's song,
Like the tinkle of altar bells.

And loving hemlocks their wide fronds droop,
To shield its face from the sun's warm tide;
While timid wild things, with noiseless feet,
And fear-wide eyes, through the green moss creep—
They drink, and are satisfied.

O song from the earth's great singing heart!
O gleam from unfathomed wells of light!
Content, if only thine overflow
To the simple wood-folk, that come and go,
Can make their dim world bright.

I part the ferns from thy sweet, cool face;
To my bending lips is thy full fresh mead.
And deep within me, seems welling up
Some living water, from life's full cup,
To share with a world in need.

A quiver of leaves where the partridge glides—
Kwit, kwit! and a whirr of wings,
The squirrel chides at the mink that hides
The shadows play; and a wood- thrush sings.

—*William J. Long in Scribner's Magazine.*

THE PULPIT.

"Present Duty to the Coming Man."

Exacts from an address by Rev. A. G. Wilson, delivered before the Tower Hill Grove meeting August 12.

No doubt the question presents itself to some minds whether the present generation has any moral right to increase the present population of the world in view of the hard time we are having to take care of those already here. There seems to be an excess of humanity upon our streets. Men and women have become very common animals. There is no room for conceit that I am a man—to be but a drop in an ocean that is ever swelling in volume and that is beginning to beat restlessly on its rocky confines. I did not ask to come. I have no right to go hence. Death is not keeping pace with life and life is increasing in average duration. A right distribution will postpone the problem of numbers and possible increase and the earth's productiveness may be related. But the man and woman who bring into the world a human being assume large responsibility and ought to know what they are doing.

Not every home is open to the future man. The social demands of the age among the wealthy, the love of ease and the spirit of selfishness are closing the doors of many homes to posterity, which by reason of culture and affluence are best equipped for the duties of maternity and the development of the highest type of childhood. The chances of getting into this world under favorable circumstances are growing less all the time. But this is a righteous demand of our coming man. The heart beat of the present generation will be felt in the nurseries of a hundred years to come. For the flow of human blood is uninterrupted and a common channel catches all the streams. Our own experience and the sins and omissions of the past evident in our own defects should teach us the conditions of a better type for the future. The evolutionary social forces are at work to produce a better man, but God in nature works slowly. Society should come to the rescue of our unborn generations, and through their legislative bodies enforce some very well known laws of heredity. A good many questions of physical life and morals are settled for the individual before he appears on the scene. A little wholesome legislation, stipulating the intellectual equipment and physical conditions of a proper marriage, would relieve society of many problems concerning your prospective man. There is a good deal of hard fact as well as witticism in the saying: "A child should be very careful in the selection of its parents."

But love is not subject to legislation. Like the electric current, no one may know where it is going to strike nor how it will act after it does strike. But our coming man is very much interested in this business. If the coming race could assemble in a congress of pre-natal rights and draft some resolutions to be sent on ahead they would read something like this: "Give us the highest civilization you can. Build high walls and long railroads and strong ships. But first of all let us sail into your world on a strong current of good, clean blood. We will complete your unfinished enterprises; improve your literature; remodel your theology if we don't like it, and lift the standard of civilization if you will endow us with the right sort of blood to do it. We want fathers and mothers with brains and hearts who will permit us to be born when we are ready and who, having invited us, will give us loving welcome and not greet us with

murderous weapons." The intelligent cry of future generations is for a set of fathers and mothers whose intellectual and moral traits are worthy to be continued. For Emerson said: "Every man is a quotation from his ancestors." Some men as well as books are unworthy a second edition.

It is as necessary to be born right as to die right, for the only heaven that is likely to be permanent is inherited through the blood of our ancestors. I do not believe in the predestination of a current theology, but I do believe in the predestination of heredity and that individual destiny here and hereafter is very largly determined by inherited powers and tendencies.

The coming man has a right to the care of his own mother. It is not a feature of modern social life to be very proud of, that we may search among all the animal species that roam through the forest or fly through the air and find no type that will neglect or desert their young until you reach the modern woman of society, upon whom has been imposed an unwelcome child. If the mother is sleeping in the graveyard we are content to place the child in hired arms. But the culture that makes the home an orphan asylum with a living mother in it is a false gentility and a backward trend. Mother is the greatest word in human language. It stands for the eternal, the universal fact, and there is no reality that is not the expression and incarnation of an infinite motherhood.

"Where is my mother?" has ever been the instinctive cry of childhood, and whatever shall weaken the womanly instinct to lovingly answer the call is an enemy to the human good. She is not a mother in those qualities that constitute genuine motherhood who is simply the physical instrument of a human birth.

The coming man has a right to be taught the reality and necessity of government. It is better to teach of law and penalty at home than to pass it over to the civil authorities. He also has a right to be protected against the exactions and cruelties of ignorant and brutal parents.

I used to preach a beautiful theory of family government, but subsequent experience has made me wiser and I retain those sermons as a sample of early imbecility, for there is no topic that needs a revelation from heaven so much as this very thing.

Our coming man has a right to the freedom of childhood days. The imprisoned boy means the powerless man. The industrial gains of today in the hands of commercial greed through an enslaved childhood will be charged up to profit and loss account twenty years hence.

He has a right to a mother who is equal with his father under the government—equipped with equal power to make the laws under which he must live.

A right to live in a peaceful and serene home.

A right to be taught a true and rational religion. To be given a viewpoint from which his religious conceptions will come to a natural fulfillment.

True Success.

An address delivered before the Tower Hill Grove meeting, August 12, by Prof. N. C. Ricker, Dean of the College of Engineering of the University of Illinois:

After the eloquent sermon to which you have just listened, there neither remains time nor necessity for me to present more than a few points for your consideration. But I hope that these may be found to possess interest and importance.

It is often customary for university classes to select for themselves mottoes, as expressions of their ambitions or tendencies. I well remember such a motto, once spelled out in flowers on the grounds of the University of Illinois, which has been of great benefit in my own life, possesses much practical wisdom and is capable of useful applications. It was: "Do the next thing." I have always interpreted this to signify that each duty in our lives is to be faithfully performed in the order in which it comes to us, to the best of our abilities, thoroughly and conscientiously, being for the time paramount and laid upon us by our Creator for his own wise purposes.

For it appears to me most probable, that every person of any account or value is sent into this world to fulfill a divine purpose, to accomplish certain results necessary to the progress of human civilization, and that he is properly equipped to fulfill this mission, with the necessary brains and energy. By this I do not imply predestination in the least degree, or the absolute limitation of man to a rigidly marked course, but merely that if he properly uses certain opportunities, he will be able to do his part in the work of the world.

It must be admitted that we meet with many persons in our lives, perhaps a majority, who have evidently missed the spheres of endeavor allotted to them and are drifting aimlessly, and that too many lives are useless to the world or even are positively injurious to true progress. Our motto further signifies that the little duties that press upon our attention daily and hourly must not be neglected in the hope of performing some heroic act or sacrifice, for which an opportunity will probably never occur.

Students frequently neglect their studies for the athletic field, for the fraternity, even for work in the mission field, forgetting that the thoroughness of their daily lessons is a test of their capacity, and fors the very best training for their future higher and more effective life.

Dewey's victory at Manila was the result of forty years of patient study and thought, but chiefly of the faithful performance of the daily petty duties and drudgery of the service. But this monotonous life and training prepared him to accomplish marvelous results in a few hours and to influence the destinies of the world.

Man's life may be compared to the passage of a boat down an unknown and uncharted river, at first narrow, full of sand-bars, reefs, and cascades, its banks strewn with wrecks. His course develops hourly, but its future tendency is unknown to him, even if he has power to take one or the other route between the islands in the stream. By experience he learns that the river becomes wider and deeper, its current flows less rapidly, obstructions are less frequent, until he will probably pass out into the serene ocean of eternal life. He must sail down the entire course of the river, being unable to skip or hurry over any portion, in the hope that he may find some portion more pleasant to himself, or where he can be more useful to others.

Our motto further teaches the necessity of personal initiative and personal service, not merely the blind and thoughtless execution of the purposes of others and the suppression of individuality. In my long experience as an instructor, the saddest thing has been to observe the course of a student drifting aimlessly without sail or rudder, striking every reef, wasting opportunities, recognizing no motive but pleasure, no duties or obligations of service to others. It is almost as sad to see a student always asking advice from others at every point in his life, unable to discern for himself his true course, and desiring to escape to some other, promising greater ease for less personal service to others. I never knew such a student to become of use to himself or others, beyond bare existence.

It is sometimes good to ask advice; generally bad

to follow it. From the man is exacted a proper return for the talents and energy entrusted to him, and this personal responsibility cannot be evaded by alleging that he meant well, but was badly advised. Man must work out his individual problem, for this is the course of training divinely imposed on him to fit him for the higher, second life of the soul. He cannot evade this requirement of personal service and responsibility by screening himself behind a church creed, no matter how skillfully drawn, or beneath a political platform.

Unfortunately this desire to evade personal work, the performance of the duties of daily life, and the personal responsibility for our acts and lives, is one of the most marked and increasing tendencies of our American civilization. It leads to the formation and growth of organizations of all kinds and for all purposes, where the individual is lost, his personal service and responsibilities are minimized, or frequently commuted for cash payments. There are too many organizations and too little individual work. A great church may easily become a great religious or a missionary trust, and it may become productive of greater evil and hindrance to man's appointed work, than is a financial trust, because more enduring and less easily controlled. Experience affords grounds for believing that the larger part of the funds collected and expended by any great organization is wasted or unwisely employed, because these are usually controlled by men without business training and a feeling of personal responsibility.

The proper function of a church or of any social organization is not to suppress the individual, to relieve him from the duty of personal service, or from personal responsibility, but to enlarge these and to increase this efficiency as a worker by conference and suggestion with very careful and limited direction. The expenditure of large sums, even for benevolent or religious purposes, inevitably leads to a common feeling that individual greed or crime may be condoned by liberal payments, eventually producing a sense among the poor and the workmen, that these organizations are always to be found on the side of capital and against labor. This over-organization in American life causes a serious neglect of family and social life, and largely suppresses individual initiative, service and sense of responsibility.

The United States presents at this time some of the most complex and difficult social problems that have ever appeared, demanding impartial investigation and the stern application of repression or remedy, under penalty of the degeneration of our country into a plutocracy or an anarchy, with the practical rejection of the essential principles of religion and of ethics. These destructive tendencies cannot be separated and separately attacked, because all spring from the same root and can only be overcome by the same remedies. Some of the more important are:

Business methods which frequently permit acts deserving severe punishment, the oppression of the clerk and the worker, the destruction of competititors, and whose sole criterion is financial success.

Partisan interests often demand the suppression of the independent elector, the acceptance of dishonest or crime-stained candidates, and tend to produce the worst municipal governments to be found in any civilized nation.

Financial trusts and combinations enable unscrupulous persons to control vast interests, suppress all competition, deprive the public of the benefits of useful inventions, tax the necessities of the people at pleasure, too frequently purchasing favorable legislation and legal decisions.

It has become common for wealthy Americans to abandon their native country for Europe, for travel and enjoyment, or frequently for permanent residence, with the purpose of evading taxation and the duties of American citizens.

The distribution of wealth is rapidly becoming more unequal, producing a small class of very wealthy men and a rapidly increasing multitude of workers under almost hopeless conditions, as well as a submerged class in both city and country. If this tendency continues to prevail it will apparently end in a new form of social conditions even worse than feudalism.

The sole remedy for the evils now appearing in the social conditions of this country is to be applied by the individual and consists in unselfish work for the good of all, an endeavor to work out the divine purpose of his Creator, with a clear sense of personal responsibility for every act of his life.

He cannot do this best as a member of a great organization or association, where his individuality is lost and he is controlled by leaders, who are eventually dominated by personal ambitions, however speciously these may be disguised. But a brotherhood of such workers would be of great service, provided that the initiative and responsibility of each individual were left unimpaired.

The poor need encouragement, sympathy, opportunities for earning an honest living, instruction in home-making, protection from the avarice of employers, and not a dole of food, clothing and shelter, ending in pauperization and social paralysis.

Enactment of laws restraining or reforming the evils of our social conditions will accomplish little, because laws are never enforced further than public opinon demands. The sale of intoxicants, cigarettes and vile literature would be almost entirely suppressed were existing laws strictly enforced. Public opinion nowhere requires this, excepting in some fortunate communities.

The greatest need of the time is for honest managers of all industrial enterprises, men that do not, by unjust and illegal means, exact all that "the traffic will bear," but who respect the rights of others and are willing to pay a "fair wage for fair work" to all employees.

Legislation might aid by establishing graded income and succession taxes; by stern abolition of all "pluck-me" stores and sweat-shops; by establishing a postal savings system, where the savings of the poor and the worker would be absolutely safe, removing the temptation to spend them for present enjoyment in the saloon, and by a true civil service law, offering equal opportunities to merit in any class, free from all tests of race, creed, class, or political adherence.

But, finally, chief reliance must be placed upon the individual, faithfully obeying the lessons of the motto, "Do the next thing."

The Thought of God.

The thought of God at times my mind appalls,
The wonderful great thought that He the Wise,
Who sees the universe with open eyes,
As to a child unto my spirit calls;
The weight with power of storm upon me falls;
And then it opens out like sheltering skies,
Beneath whose tender blue the lily lies,
And roses fair of faith climb heaven's walls!
Not strength and greatness are alone His gifts,
Or else I'd faint merely His name to know;
He flower of love by sun and dew uplifts;
He teaches Hope in joyous trust to grow:
The thought of Him like twilight in me drifts—
Sweet peace on love's horizon edge to show!

WILLIAM BRUNTON.

THE SUNDAY SCHOOL.

A Scheme for Class-Study and Readings in the Bible: From the Standpoint of the Higher Criticism.

By W. L. SHELDON, Lecturer of the Ethical Society, St. Louis.

PART I.

X.

Deuteronomy.

If we wish to keep the various prophets in memory it is important to divide them into classes, trying, as far as possible, to connect them into groups, chronologically, and associating these groups with conspicuous events in the history of the Israelites or in the history of the world.

Our first group, therefore, consisted of the three so-called "minor" prophets, Amos, Hosea and Micah, and the great prophet, the First Isaiah. These four names we located practically in the eighth century, and chiefly think of them in connection with the threatenings, and, finally, the onslaught, made by the Assyrian Empire; the epoch practically closing after the destruction of the Northern Kingdom, with the unexplained escape of Jerusalem in the year 701, connected with the great name of Sennacherib.

This escape of Jerusalem, which had been foretold by the First Isaiah, undoubtedly helped a great deal to establish the influence of the teachings of the prophets. As a result there was a temporary reformation brought about in Judah through the King Hezekiah.

Our second group of prophets or prophetic teachings belongs to the second great epoch, centering around the attack, this time, on the part of Babylonia, ending with the fall of Jerusalem in 586.

We are dealing with a period of about a half a century. For about fifty years after the escape of Jerusalem in 701, we know very little as to what went on in the Kingdom of Judah, having only a few hints as to a transient religious reformation, put through imperfectly by Hezekiah. Three conspicuous names, however, should be remembered in the history of the time, as the three kings of Judah, and of that century —Hezekiah, Manasseh and Josiah. These kings had a long reign. But the coming on of the second group of the great prophets is associated with a reaction in the middle of that century toward heathenism and a worship of the gods of the Canaanits, through the king Manasseh. The reformation inaugurated by the preceding king had been, of course, only partial, and a relapse was practically inevitable. The pictures we have concerning Manasseh give a conception of a worldly despot, tyrannizing over his people, cultivating relations with other kingdoms, coquetting with their religions and their gods.

But the great event, with which, more than anything else, we associate this second group of the prophets, was the rise of the great city of Babylon and the Kingdom of Babylonia, connected with the overthrow of Nineveh and the fall of Assyria. It was to Nineveh and the Assyrians that the Kingdom of *Israel* owed its overthrow. It was to Babylon and the king of the Babylonians that the Kingdom of *Judah* owed its fall, ending in the destruction of Jerusalem. We associate this latter event with the great name, so famous in history, that of Nebuchadnezzar.

In order to bring out these names and events, it would be wise to write them on a blackboard, so as to fix them before the eye, and in that way strengthen them in the memory. Without keeping these names and chief events in mind, we cannot understand the spirit of Hebrew prophecy.

The special group we have to study, therefore, takes us to the three important books of Zephaniah, Deuteronomy and the great prophecy of Jeremiah. The first of them, Zephaniah, belongs to the "minor" prophets, giving us only a short book, but in a way striking and beautiful. It has the usual characteristics, which were to be observed in the short prophecy pieced into the First Isaiah, in chapters XXIV-XXVII. There is first a threat of an awful judgment to come, and the prophecy then ends with the usual millennial picture, which, like others we have mentioned, may perhaps belong to a later time, and which we will study in connection with the others, as one group, further on in our readings. But it would be well to pause before taking up the other two books and just read the passage about the "day of the Lord," covering verses 14-18 in chapter I of Zephaniah. Over and over again, we are coming upon these passages which are to lead to the later conception of a Judgment Day. This prophecy was spoken, as we assume, in indignation against the idolatries brought about through the reaction in the reign of Manasseh, although it was spoken in the first years of the ensuing reign of Josiah.

In beginning a study of this second group of prophetic works, the teacher should not fail to bring out the maps once more and get a bird's-eye view of the "world" as it was then understood, including the various kingdoms on the east, north, south and west of Jerusalem, observing chiefly the great Kingdom of Egypt to the southwest and the rising Kingdom of Babylonia on the east. We see how the smaller kingdoms which are mentioned so often in the earlier prophets are now to be swallowed up and practically lose all significance, as they are absorbed in the great kingdoms of the east; first Assyria, then Babylonia and afterward Persia.

One other passage we have already read and commented upon, is usually attributed, however, to this epoch, in chapter VI and the beginning of chapter VII of the book of Micah.

There is still another of the "minor" prophets belonging to this special epoch and going under the name of Nahum. It is a short prophecy, covering scarcely more than a full page of our Bibles, and only three short chapters. Yet if there is time, it might be well for the class to pause and examine it a little. In this instance we have, not a prophecy against Israel or Judah, but rather against the kingdom which had done so much evil to the Israelites, that of Nineveh. It did not require any very great foresight or insight in those days for a sage to anticipate the downfall of one of the old kingdoms. Such a downfall was inevitable; and it was always only a matter of time when the event would occur. If there was a large uprising in the distance, then it meant pretty surely a new kingdom was arising which would overthrow the old one. The author of Nahum was probably hearing of the rise of Babylonia and of the moving armies of that new empire; and he foresaw, therefore, the doom of Nineveh. Verses 1-3, 7, 12, 13, 15, 17, 18 and 19 of chapter III might be read at any rate. It may be a relief in this way to turn for a moment aside from the severe judgments continually being pronounced against the Israelites themselves by their great prophets. But we shall now be obliged to go back to another theme.

There is one important book in the Bible which does not go under the name of a prophecy or a prophet, and yet should be studied in connection with the prophets, almost as if it had been written by one of them and bore one of their names. It was the first starting point of a Bible. We must keep in mind the fact that up to the year 621, perhaps a hundred and fifty years after the coming of the new prophecy there was still nothing quite of the character of a sacred literature. There

were documents afloat, as well as written prophecies. But none of them had conspicuous rank, as if authoritative.

The introduction of a new book, which was to be a starting point of a Bible of sacred literature, can only be understood in connection with the events of that century in Judah, as we have already mentioned them. The success of the First Isaiah, in prophesying the escape of Jerusalem, had given the new prophecy a certain prestige on the practical side. It had led, as we have intimated, to the first religious reform or revolution on the part of Hezekiah, which, however, had largely gone to pieces under the influence of the reign of Manasseh. But undoubtedly a small school of men remained in Judah, and perhaps, more especially in Jerusalem, devoted to the spirit of the great prophets of the eighth century. They must have suffered severely during the reign of Manasseh. But with the coming of the new king, who ascended the throne as a child, there was new hope for the old school. We have reason to think, therefore, that they had been quietly planning the deep-laid scheme, profound in its insight and foresight, by which the spirit of the old prophets should now be embodied in the laws and institutions of the country. The main point was to get this spirit in writing in a document, and then persuade the king to accept it. We have the story of the way this was carried out, told quite in detail in the book of Kings.

This passage should, therefore, be read aloud, beginning with verse 3, chapter XXII, of Second Kings, down through verse 13. We can readily interpret what had taken place by reading a little here between the lines. Undoubtedly the book was treated as if it had been discovered by accident, as an old document, sanctified by the authority of the past, and which had now been found for the first time, and brought to light to be read before the king. It is practically settled among all the scholars belonging to the school of the Higher Criticism that this document is to be found in what we now call the Book of Deuteronomy. We should, therefore, make a pretty thorough study of this book, as a part of our analysis of the teachings of the great prophets. Who wrote it, we do not know. But we can see plainly that it embodies the teachings of the new prophecy worked out in the form of laws; but, of course, carried still further with the advancing thought of the times. The great significance of it is that it makes the various features of the religion of Judaism at last very pronounced or distinct. What was incipient in the previous centuries now is boldly outlined in Deuteronomy.

We see that this book was really accepted by the king Josiah, and adopted by him as the law of the land. Hence we must study it as the starting point of a Bible. It has been thought, therefore, by some, the most important work in the history of the world.

The whole of Deuteronomy, as we now have it, probably includes more than was put forward at that time. The part which is usually regarded as the document read to Josiah covers the passages from chapter V-XXVIII, with the exception of chapter XXVII. It does not necessarily follow that most of the other portions may not have been written by the same author later on; more especially, the introductory four chapters, which would certainly seem to be largely in keeping with the reforms carried out by Josiah after adopting as the law of the land this Book of Deuteronomy. Some think, however, that the original book begins with chapter XII, instead of chapter V, ending with chapter XXVI. The work closes with what is known as the "Blessing of Moses," and it is considered quite possible that this document may have existed separately even before that time and afterward been added on to Deuteronomy.

It is important that we should study this work of Deuteronomy quite carefully, in order to discover its distinctive features, examining these features as far as possible one by one, and reading the passages in the book which bring them out.

We must bear in mind all the while the standpoint from which this book is written. It was penned as if Moses had spoken it; carrying the authority for it, therefore, far back to the sacred name of Moses. But all the while we must remember that the author has the events since that time before his mind, while speaking in the name of Moses.

1. Coming now to the distinctive features, we meet first with the decalogue, in verses 6-21 of chapter V. The great point, however, to be considered with regard to this document, is its remarkable *ethical* trend, as contrasted with the customary emphasis on forms, ceremonies, or priestly ceremonialism. Instead of being a code of rules for sacrifices or making offerings to the Deity, it consists mainly of a few simple precepts as practical duties.

It will always be disputed as to when this decalogue was first written. Some authorities place it about the middle of the eighth century, at the time of the first rise of the great new prophecy, somewhere about the year 750. Others place it as late as the middle of the seventh century, perhaps at the time of the reign of Manasseh, when the old school were holding together with the hope of ultimately establishing a religion on a basis of the teachings of the prophets. A few attribute the decalogue to Moses, although not usually in just this form, but rather as ten short sentences, each of one line or one clause. In that case the first word is regarded to have been the introduction, beginning, "I am the Lord, thy God, etc.," for the command about graven images could scarcely have been put forward in the days of Moses and then have been so utterly ignored for centuries, as if it had never been in existence.

It would be well for the class to go back after reading this passage and compare it with the other statement of the decalogue in the twentieth chapter of Exodus, inasmuch as the form in which it occurs in Exodus is the form in which it is usually taught or read in English churches at the present time. We see how it had become a little more elaborate in this book of Deuteronomy. So that probably the statement of it in Exodus is an earlier form.

2. The second important feature, which was to become so very significant in later times, is concerned with the principle of exclusiveness. The aim of the old prophets, of course, had been, first and supremely, to emphasize the exclusive workship of Yahweh on the part of the Israelites. But it had more and more been seen that this could not be established, unless a rigid principle of separation between this people and the surrounding nations could be carried through. We therefore now see this principle brought out in Deuteronomy, as if Moses had laid down a command centuries before, telling the Israelites that they were literally to kill or exterminate the inhabitants of Canaan, men, women and children, putting them all to the edge of the sword. Let some member of the class read, therefore, the charge of Moses in the first five verses of chapter VII. We see how the prophets felt it necessary to develop a feeling positively of hate on the part of the people for their neighbors, in order to foster the true worship of Yahweh. The feeling is carried so far that they attribute the same sentiment of thoroughgoing hate to their God Yahwah himself; as, for instance, the class will find in reading aloud verses 9 and 10 of chapter VII. It is apparent also in verse 9

of chapter V as it stands in the decalogue. The element of tenderness was still not very striking in the conception of the Deity, as held by the prophets and their followers.

3. The third feature we dwell upon is the great attack made upon the worship of images. This, too, had probably not come from a dislike of symbols on the part of the prophets. We are not sure that in the earliest prophets there may not have been a certain regard for images themselves. But far back in the time of Elijah the feeling on the part of the prophets was centering around the exclusive worship of Yahweh, and the prophets had been coming to see that if there were a worship of images, then the Israelites were as liable to turn to the images of the surrounding people, just as much as to their God Yahweh. And so it was, perhaps, that in their loathing for the images of the other gods the conception of Deity itself spiritualized in the minds of the prophets, until at last they reached the grand thought of an imageless Deity, and put forth the command that the Deity of the Israelites should never be represented by an image, and that, therefore, worship of images of any kind was the worship of other gods and should be punished by death. We see it in the famous passage in the decalogue, which now goes under the name of the Second Commandment, and might be read over again at this point by some member of the class. But more especially have read aloud from chapter IV verses 15-20 and verses 23-29 of the same chapter. Nothing could be more explicit than this, settling once for all the attitude of Judaism with regard to idolatry.

4. A fourth all-important principle or rule, and one which may have been new in this document, but of overwhelming significance for the future, was the charge that the ceremonial worship of Yahweh should be exclusively at one center, Jerusalem. Evidently they felt that only by this method could they purify the worship and keep it from being mixed with the customs of the Canaanits. But up to this time it had been usual all over Judah in the country districts to make offerings and have the ceremonial worship of Israel's God, Yahweh. Now at last, however, the new code centered all this at Jerusalem. Have read aloud verses 10-14 in chapter XII. We assume that this, of course, meant Jerusalem. Probably it was essential to give unity and force to the exclusive worship of Yahweh and develop an exclusive religion of Judaism.

5. A fifth important feature was the emphasis on the Sabbath day. We see it as the one ceremonial feature in the whole decalogue, to come out again in the prophecies of Jeremiah. We are not to assume that the institution of this Festival on the seventh day of the week was, however, exclusively Hebraic. Undoubtedly it had been a Canaanitish Festival, and perhaps connected with the worship of the moon. But the great point with regard to it was the peculiar characteristics connected with it on the part of the new Judaism, in setting it apart as a *day of rest* for the exclusive worship of Yahweh, the God of Israel.

It might be assumed from emphasis on this regard for the Sabbath that Deuteronomy was in contradiction to the teachings of the other prophets, where we met with the antithesis between priestly ceremonialism and the prophetic teachings with regard to worship from the heart. Undoubtedly, this antithesis existed and was very emphatic. But at the same time it does not imply that the great prophets repudiated all ceremonialism. On the contrary, they evidently encouraged it and wished to preserve it. But they were trying to do with it just as they were trying to do with the conception of the Deity—spiritualize it and give it a true significance. In Isaiah we meet with a language that would imply scorn of the Sabbath, whereas in Jeremiah we meet with denunciations for neglect of the Sabbath. Yet the spirit of the two prophets is the same. It simply means that Isaiah was condemning the substitution of the Sabbath Festival for real ethical conduct. The main point, therefore, to be considered is that the contrast between the priest and the prophet was one of degree in the emphasis which was laid on ceremonialism. This Book of Deuteronomy, although cast in the mould of the old prophetic teachings, was laying the foundations of a ceremonial church, and by and by was to lead to the most frightful exaggerations of ceremonialism, and bring on, finally, the last great prophetic revelation in the coming of Jesus.

6. The sixth feature we come upon, and of the very greatest significance for the future, is the practical teaching with regard to what is clean and unclean in the way of food. This was meant undoubtedly as a health principle, although perhaps there may have been something of religious significance in it, owing to the desire on the part of the prophets to develop the spirit of exclusiveness, and so to discourage them from doing what the surrounding peoples were doing. But in order to make it effective they found it necessary to have it established as a command of the Deity. Hence this principle acquired an unfortunate lastingness, as if worship of the Deity was to be carried out by the kind of food one eats or does not eat. We find these precepts with regard to food in chapter XIV. It may be well to read from that chapter verses 3-20, for the sake of the historic significance, dwelling especially upon the verse 8, with regard to eating swine's flesh, because this has continued so important and played such a significant role in the history of the Israelites since the Dispersion.

7. We see also here the establishment of the three great Festivals. It is not that these Festivals had not existed before. Undoubtedly they had been celebrated for centuries and were probably Festivals among the Canaanites. The main point is that they were now given a supremely Yahwistic religious significance These Festivals are described in chapter XVI, and perhaps the whole chapter had better be read aloud, stopping to dwell on the references to the three Festivals. It is assumed by certain scholars that all three of these had been Festivals of Agriculture in the earliest times. What was done, therefore, through the prophetic influences and this Book of Deuteronomy was to change them and give them a peculiar significance with reference to the history of the Israelites. We have the Institution of the Passover, the Feast of the Weeks and the Feast of Tabernacles, all three described and prescribed in this chapter VIII.

8. Most striking of all will be the ethical element we shall find in the practical precepts running through this first foundation of a Bible among the Hebrews. Such precepts are more or less scattered through, rather than being given in one place or any one chapter. Taking it all together, one feels the emphasis of Deuteronomy is rather on the right worship of Yahweh than on the right conduct between man and man. But the whole import of the document is ethical, because of the higher ethical interpretation of the God Yahweh himself and the ethical method of worship which is proposed. But in the practical precepts, we see, of course, the strangest blending of new and old. As yet polygamy more or less prevailed. There is no charge forbidding a man to have more than one wife. The rules of divorce are loose, in comparison with what they would be at the present time. Yet when we come to compare the precepts laid down in this direction, with what had existed in previous centuries, we see a great advance. It is apparent that the Hebrew race was moving on toward the final ideal of monogamy, and

the principles laid down in this document were sure finally to lead to that standpoint.

What perhaps touches us more than anything else are the precepts which enlarge the sympathies, especially for the weaker element or the poor. Here we see the steps in the great change, where the links of evolution seem to fall apart and where the ethical element seems to introduce a new principle, contrary to that of "natural selection." The foundation point is laid in a regard for the weak. Let verses 7, 8 and 11 of chapter XV be read aloud. It would be well to emphasize this point, because it would seem to have been the starting feature of the great new prophecy. It would appear as if ethics had begun, as a sentiment in religion, in a regard for the weak, from indignation at the oppression of the poor. Read likewise, therefore, suggestions for gentle considerateness in this direction, in verses 14, 15, 17, 19, and 21 of chapter XXIV. Here we see the old principle as something classic, suggesting leaving a little of the harvest in the fields, where the poor may glean.

9. Other important precepts will be found; for instance, in verse 17, chapter I; verses 1, 4, and 5 in chapter XXII; verses 19, 20, 24, and 25, of chapter XXIII, and verses 13, 14, and 15, of chapter XXV. Attention should be called to the stern old rule of judgment in the way of punishment with regard to "eye for eye, tooth for tooth," in verse 21 of chapter XIX. As to the higher ethical interpretation of true worship of God, let verses 14-18 from chapter X be read aloud.

As to whether we have come upon a pure, clear monotheism in Deuteronomy, it may be disputed. We shall certainly find it, beyond any question, in Jeremiah, and it would almost seem as if we had found it here in Deuteronomy, as, for instance, in verses 4 and 5 of chapter VI and verse 39 of chapter IV.

Perhaps attention also should be called to the feature which shows the feeling now once for all developed, that the Israelites were a "chosen people." We see it in verse 6 of chapter VII, where they are described as a "holy people unto the Lord." But it is most significant to see the interpretation put upon this by the author of Deuteronomy. It is not because of any special goodness on the part of the people themselves; but as if, rather, the Deity had chosen them to be his messengers or his standard-bearers, and that they ought, therefore, to live up to their high destiny. Read, for instance, verses 7 and 8 of chapter VIII, but still more significantly, verses 4, 5, and 6 of chapter IX.

This special document closes with a remarkable passage. It is what might be called an Oriental Curse. For vigor of speech, vividness of imagination, intensity of feeling, it is probably unsurpassed in the world's literature. One cannot help wondering how any mortal could have thought up so many awful things as are brought together here in this series of curses. Some of them surely should be read aloud. Begin, for instance, with verse 15 of chapter XXVIII, continuing to read aloud verses 16-29, verses 32-35, verses 38-46, verses 49-55, verses 58-67. One must surely feel that the author of Deuteronomy had done everything in his power to influence the people through a sense of fear as to the consequences from disobedience, when writing out these curses.

After having made this study of Deuteronomy, the class should certainly go back, and in a few words read how Josiah undertook to carry out the precepts and teaching of this document. Return to Second Kings, chapter XXIII, verses 1-25. We can see that the king certainly went ahead vigorously to carry out the reforms or revolution proposed by the Book of Dueteronomy. At the same time, however, while this book was being written or when these reforms were being carried out, another great prophet was living and pouring forth his teachings, and one we must now make a careful study of, Jeremiah.

If the teacher finds time to do some collateral reading, it might be well to run through chapter VI on "The Religion of Israel to the Fall of Jerusalem," in Kuenan's "The Religion of Israel"; also the two chaptrs "The Prophetic Reformation" and "The Destruction of Jerusalem" in Welhausen's "History of Judah." But especially, it will be well to read a short chapter on "Deuteronomy" in Cornill's small volume "The Prophets of Israel."

The Unwritten Message of Tower Hill.

There is more to Tower Hill than its name and locality: it is almost an experiment, a test in the spirit of democracy. Hospital it is to all thoughts, and gives an unchallenged welcome to all thinkers and students. This open-heartedness is its predominant characteristic. Around its oak pulpit, rough hewn from the solid log, no railing or fence is run—it is open as the prairies and accessible as the tree tops of the hills are to the winds. Its platform is not nailed by creeds or formal articles of faith and doctrine. To all who come in the name of their truth or their conviction, to them, greeting.

The casual observer presumes that Tower Hill is a summer school for liberals of a Unitarian dye, as Chautauqua is a Methodist camp meeting turned into a class room or entertainment bureau. Tower Hill is a summer school, classes meeting morning, afternoon, evening; but it is more than a class room of liberal preachers and their kindred. It is an experiment in the Democracy of Religion.

Tower Hill does not flaunt this experiment in flambuoyant inscriptions over its pavilion. Tower Hill does not advertise its purpose or proclaim its mission as a tin peddler his ware or a circus its menagerie. It is too serious to advertise. The experiment becomes evident to the earnest camper after a brief visit at the camp, just as the immensity of space overawes the lonely traveler after a long stare at the jeweled sky. A week's residence on the hill under the genial companionship and association of the director and his coadjutors hastens this consciousness: Tower Hill is democracy applied to life. Even in our dress, in the clothing that "doth oft the man declare," Tower Hill urges men and women to dress comfortably, and hence simply. A man dare enter the dining hall in shirt sleeves and the woman who comes with a trunk full of clothes soon feels that she has mistaken Tower Hill for Newport. Tower Hill invites simplicity in dress, in speech, in religion. Democracy is also simplicity in government.

But this rebuttal to the conventional and the adaptation of simplicity is not the banner mission of Tower Hill. To condemn our slavish, cringing submission to the conventions is in itself a glorious campaign of protest. That man who goes to the Adirondacks when everyone summers at Saratoga, that woman who wears cambric when everyone wears madras, are both heroes in a small way. This, then, is Tower Hill's virtue—it applies democracy to life and hence is a pioneer by adapting the simple and living the larger life.

Nor does it stop here. Tower Hill has still a wider sphere. Its cardinal mission is to enlarge the mental horizon in religion, in art, in literature. To the ministers does it speak in clearest tones. It assures the minister—if he has not learned the lesson at some other time—that the Bible is not the only text book of preachment, and no one religion contains all the elements of salvation. And more than this: In the last analysis, religion, literature, are all indefinable.

No man can define religion. All definitions of religion fly the mark—no definition of art can stand the test of ages. Tolstoi never attempted to define art. No student of religion can mark the boundaries of religion. Poetry does not lend itself to definition.

"In the mud and scum of things,
There alway, alway something sings."

Poetry can not be set to rules or Walt Whitman will shatter them. No invention of our age outweighs the discovery that art, literature and religion cannot be defined. For ages both sage and priest have puttered with the notion that religion and art can be set to rules. The passion and pathos of the seers has centered on this fallacy. There is no limitation to religion, to art, or literature. Tower Hill accepts this conviction as the working formula of the classes and grove meetings, and because it has adopted that conviction it violates another dogma of society. It believes that all men, and not ministers only, have a truth to declare. This shocks the uninitiated. Our age is called irreverent and irreligious. By statistics we are able to prove that the smallest fraction of our population are church members. But that small fraction and the masses unchurched have carried about the conceit that only ministers are able to speak the message of the "Book" and teach men the way of life. Tower Hill respects the ministers, but it also respects the professor, the farmer, the business man and the clerk, the men and women who are not of the cloth. Indeed it aims to drift away from the "cloth" because the cloth is a conventionality, a soulless formality—a soulless sanction—outworn and spent. The church of the future will be patterned from Tower Hill. The church in the making it that platform where all men who are in earnest, who come in good faith, are welcome. Tower Hill therefore adds a new source to the minister for sermons and lectures—and that source is boundless, inexhaustible life.

What a small world some would make it. How narrow, how hampered, how sectional and ruled they would have it. A Bible read after their interpretation, a creed made by a set ecclesiastical; a synod to propose and a senate to accept. Into this small world they would force all who come under their shadow. The world is an expression of divine will, and we creatures of this world—moulded by the Creator—must translate that message in our own life, express the will of the Creator in our activity. Do not the birds, the smaller animals, declare his handiwork? From them let us learn that life is not this or that, but all, the universal. This is Tower Hill and its inspiration. JOSEPH LEISER.

August 16, 1900.

THE STUDY TABLE.

Another Book on the "Messianic Hope."*

The messianic hope of Israel is no small subject to tackle. A bulky literature has clustered about the theme, and Prof. Goodspeed is kind enough to give in a selected bibliography a list of the 135 or more important authors who have only recently exploited this fascinating thesis. The messianic ideal so fundamentally Jewish—idealism being one of Israel's virtues—is certainly alluring to any biblical scholar. In spite of the 135 authors Prof. Goodspeed has braved the accumulation of books and documents and presented us his book, which, to say the least, is very disappointing. And this disappointment is due partly to the method employed in treating the "material," to use his class room phrase. Combined with this method he has linked the rooted prejudice of the "*Bibical World.*" These preconceived notions force him to tread the beaten path of a dogmatist, and as a result we have this treatise of 1900, a rehash of every exploded theory concerning the messiah that has obtained in Christianity since the days of St. Augustine.

By the very premises on which Prof. Goodspeed builds the argument of his chapters, he damages the validity of the theme. He says in the open sentence: "The fundamental characteristic of Hebrew thought is its ethical optimism." He means of course Jewish thought. Even so, "ethical optimism" is a result and not a cause. Believing that Jehovah was a God of righteousness and justice produced an optimistic hope in the soul of the faithful, and induced an assurance that however the world wagged, his kingdom of righteousness would be established in the later days. But this is a minor consideration.

It is in claiming as he does again and again, on pages 25, 127, 144, 179, 182, 281 that the messianic hope which he sees in biblical literature in a foreshadowing and a preparation for Christ, and that the preparation for Christ was "in history and to history therefore must we go," that Prof. Goodspeed has repeated the error of the ages. The right is his as a Christian dogmatist to state his personal convictions; but when as a historian he reads into every era a "foreshadowing" that is not there, one must demur. In the case of Jeremiah he says (p. 147): "There was the communion of God and man, the suffering, the redemption, the restoration, which were accomplished within—the sorrow and triumph of the Cross." As a Christian dogmatist he has the legitimate sanction to believe whatever he pleases; but as a historian he outrages historical conscience. He violates history when he frankly says: "The final indication of the Hebrew ideal is indeed the person and work of Jesus Christ." (p. 281.)

The fundamental thesis, however, is not demonstrated. With exception of the apocalyptic literature, such as Enoch, the Sibylline oracles, the Psalms of Solomon, where definite references are made of a specific being, we are wandering in speculation after a "messianic hope." The national heritage of the Mosaic age, the ideals inspired by a united kingdom, the outburst of eloquent assurance arising from the prosperity of the Davidic reign can be designated "Messianic" only by a tremendous expansion of the word, and if Psalm xxiv:7 10, Psalm xiv, are messianic, then is Walt Whitman messianic.

In post-exilic literature there is an inkling of what the consensus of scholarship has agreed to style messianic. There is no other word handy to designate that lofty idealization of men and events characteristic of a joyous people rejoicing in their hard won liberty. Prof. Goodspeed does not specify the characteristic messianic note. A buoyant faith in the restoration of the commonwealth, passages in Haggai, Zechariah, the later Isaiah, are outbursts of a triumphant host, and by no means particularly or definitely messianic. In the apocalyptic literature the messianic hopes are developed. This Prof. Goodspeed shows.

With the conclusions the writer, one of his students, can not agree. That Hebrew history, as he persists in calling Jewish history, culminates in Jesus and "Hebrew History" thereafter is blind, is a conclusion every Jew must resent as unhistorical, unscientific, untrue. That Jesus met as a teacher, as the son of man, as a savior of men, the "Hebrew ideal," is again a question which neither Prof. Goodspeed or the writer can answer. JOSEPH LEISER.

*Israel's Messianic Hope, by George S. Goodspeed. Macmillan Co., New York. Price, $1.50.

THE HOME.

Helps to High Living.

SUN.—Love is God-like in its creative power.

MON.—With every loving thought we rise one step nearer divinity.

TUES.—The greatest love looks for the highest good of its object.

WED.—It is the love-impulse of nature which gives us foliage, flowers and fruit.

THURS.—Whoever loves most widely and worthily is most in harmony with the universe.

FRI.—The most learned man on earth is ignorant until he has loved.

SAT.—There is no investment which pays such large dividends as the stock of love; for even in love's sorrow there is wealth of experience. —*Ella Wheeler Wilcox.*

The Popular Poplar Tree.

When the great wind sets things whirling
And rattles the window-panes,
And blows the dust in giants
And dragons tossing their manes;
When the willows have waves like water
And children are shouting with glee;
When the pines are alive and the larches,—
Then hurrah for you and me,
In the tip o' the top o' the top of tip of the popular poplar tree!

Don't talk about Jack and the Beanstalk—
He did not climb half so high!
And Alice in all her travels
Was never so near the sky!
Only the swallow, a-skimming
The storm-cloud over the lea,
Knows how it feels to be flying—
When the gusts come strong and free—
In the tip o' the top o' the top of tip of the popular poplar tree!

—*Blanche Willis Howard in "A New Baby World."*

Lookin' fer Things.

Sometimes I come quietly upon my boy
Where he rummages drawers and flings
Their contents around till he sees me, then says:
"Oh, I'm dest alookin' fer things."

"But what do you seek, little man?" I inquire;
"What is it so frequently brings
You here to ransack father's desk?" He replies:
"Oh, nuffin'—I'm lookin' fer things."

So when, in the summer, he plays in the yard,
He climbs in the hammock and swings,
Then gazes intently up through the tall trees,
And I know he is "lookin' fer things."

Now, men who lack children might foolishly say
This song that my dreamy one sings
Is a token of exile propensity. Wrong!
I know why he's "lookin' fer things."

'Tis nature's suggestion to hunt for the truth
Which in man's brain from infancy rings,
That leads my wee laddie through all the long day
To go about "lookin' fer things."

—*New Crusade.*

Natural Rights of Birds.

What do we mean by a "natural right"? Are there rights of any other sort in the world? Yes, a legal right may not always be a natural right. On the contrary, a legal right is sometimes a natural wrong. In many states it has, at one time or another, been legally right to slaughter the hawks and owls, which are far more useful than harmful. The birds had a clear title to the natural right of life, which the laws denied until the lawmakers discovered their mistake. Long ago our forefathers declared that all men possess the natural right to "Life, Liberty and the Pursuit of Happiness." Certainly no one will deny that any creature has a right to life so long as in its life it contributes more toward the welfare of the world than in its death. It also has a right to liberty so long as it can do more good at liberty than as a captive. Granting that the lower animals are capable of happiness, no one would think of denying them the right of the pursuit of their happiness except for some higher good. A bird does a great deal of good and rarely any harm. If he is a heron, crane or coot his food is frogs, snakes, insects and worms, and so he is useful. If he is a snipe, sandpiper or plover, he destroys large numbers of insects, worms and such small animals as are to be found in wet places, and is always a very useful help to the farmer. If he is a bird of the fowl kind or a pigeon, he eats grain mostly, but also many insects. He may sometimes do a little damage to the ripe grain, but he usually gathers that which has gone to waste.

Those which eat ripe fruit pay for what they eat by scattering broadcast the seeds of the fruit. When there is no ripe fruit they eat insects and worms. The crows and blackbirds and bobolinks are rather overly fond of green corn and ripe grains in the fall of the year, but they pay for what they eat by destroying immense quantities of insects and worms in the spring. When the whole life of the bird is taken into account we cannot escape the fact that the bird has a natural right to life on account of the good he does. The bird at liberty to perform the part which Nature intended for him can fully accomplish that part only when at liberty to go his own way.

They speak out their feelings in song and action. It is really their human attributes which makes them appeal so strongly to us. We know that they are capable of love and hate, of joy and sorrow, of pleasure and pain. In them we recognize the heroic attribute of martyrdom. If our own happiness should be threatened in one place we would certainly go where it would not be. The birds do the same. But we have already seen that the birds have a right to life and liberty on account of the services they render to the world. If we deny them the right of happiness they will not be able to perform their service for us. Under persecution they cannot do their best, even if they remain to do anything for us. Persistent persecution will either drive them away or destroy them altogether. Since we cannot do without their services even for a single year, it is clear that we must agree that they do have the natural right to the pursuit of happiness.—*Nature and Art.*

The Professor and the Bootblack.

Prof. Blackie used to form a very picturesque feature in the streets of Edinburgh, with his long hair falling in patriachal ringlets over his shoulders. He very much enjoyed telling this racy anecdote on himself.

One day he was accosted by a very dirty little bootblack with his "Shine yer boots, sir?" The professor was impressed by the filthiness of the boy's face.

"I don't want a shine, my lad," said he. "But if you'll go and wash your face I'll give you sixpence."

"A' richt, sir," was the lad's reply. Then he went over to a neighboring fountain and made his ablutions. Returning, he held out his hand for the money.

"Well, my lad," said the professor, "you have earned your sixpence. Here it is."

"I dinna want it," returned the boy with a lordly air. "Ye can keep it and get your hair cut."—Toledo Daily Capital.

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THE FIELD.

"The World is my Country; to do good is my Religion."

Foreign Notes.

NOT ENOUGH FOR TWO.—Mr. Paul Bourget having been asked by *l'Action Francaise* to contribute to a symposium on the comparative value of Protestantism and Catholicism replies as follows:

"To get at the very heart of your investigation concerning the comparative value of Protestantism and Catholicism for the future of France, it seems to me that the debate may be summed up in that famous and still true saying: 'In France there is not religion enough to make two.' Experience confirms this statement most indisputably. The case of a Frenchman born Catholic who turns Protestant is extremely rare, so rare that socially it may be quite disregarded. One may say, indeed, that during the last hundred years, for a Frenchman to cease to be a Catholic has always meant to cease to be a Christian.

"Be assured that those who talk of 'protestantizing' our country understand as well as you or I this law of one national mentality, and if they use this expression, it is only that they may avoid too brutally proclaiming their real object, which is the dechristianizing of the nation. But experience has proved to us that for a modern nation to cease to be Christian is to relapse into barbarism—that worst of all barbarism, a state of decadence. Taine has an eloquent page on this subject doubtless familiar to your readers. Convinced of the truth definitively demonstrated by this master who cannot be suspected of clerical prejudices, I, for my part, hold that to attack Catholicism in France is to contribute, whether one will or no, to the decadence of the country. Consequently, to defend this same Catholicism is to fulfill a civic duty."

These words are the subject of editorial comment in the *Pretre Couverti*, whose editor, Mr. J. B. Courneloup, not unnaturally thinks that the eminent academician and novelist has begged the question. Apropos of the appeal to experience he says: "Do not tell Mr. Bourget that there are at least as many Protestants in France as there were fifty years ago, notwithstanding the loss of Alsace; do not say to him that the number of their churches has more than doubled, nor speak to him of the missionary efforts that are multiplying, some thirty to forty new stations in Charente, Lower Charente, Dordogne, etc.; these things have no existence for him. Above all do not suggest to him that the rage—one might almost say the fury—of the clericals, the desperate campaign they are waging against the Protestants must have some cause. All this would be to discuss the situation, and Mr. Bourget has pronounced his statement indisputable.

WHAT IS A PROTESTANT?—In an excellent sermon to a confirmation class, from the text, "Be strong in the Lord," published in *Le Protestant*, Rev. J. E. Roberty thus sums up what he would have these young people be as Protestants:

"Moreover, if you do not cultivate your judgment you will be very poor Protestants. There are enough such; do not add to their number! A Protestant, understand me well, ought not to be like those heavy, awkward birds who in the twilight dash themselves against every obstacle; nor like the lark which can be caught by any mirror; nor yet like a sheep with no more sense than there is in a sheep's head; nor like a weather-cock turning to every wind. A Protestant is above everything a man who *thinks*, a Christian, who proves the spirits, to use the scriptural expression; who 'proves all things and holds fast that which is good,' as St. Paul said. He is one who does not allow himself to be imposed upon by force, nor by fashion, nor by majorities, nor by the luster of a great reputation, nor by old traditions, but who seeks to understand in the Bible the real spirit of God, to distinguish it from all the transitory forms that have clothed it, and who having laid hold of it by faith, feels it descend into his heart like a divine caress, and guards it there forever. Though a whole people should rise up against such a Protestant he stands firm, fixed on the rock disengaged by him from all the sand about it, and God approves him and gives to him a power of resistance which 'astonishes the world.'

Be, then, true Protestants in the exercise of your intelligence, strengthen your judgment, keep it ever on the alert and in direct relation with your conscience, so that you may become men and women possessing deep, personal, well-grounded convictions and ready to suffer anything rather than betray them. This is what God requires of you; this is the kind of Christian for which the Church longs as "the heart panteth after the water-brooks."

M. E. H.

A TOWER HILL LETTER.

Mr. Taine in his "Intellectual Philosophy" maintains that all education is effected by means of contrast of impression. If this is true, our leader has shown his usual acuteness by interpolating between the delicate and debonair neo-Anglicism of Rosetti and William Morris the lurid light of Victor Hugo's "grand, gloomy and peculiar" dramas. These have been interpreted to us for a week by Miss Anne Mitchell of Chicago. Oh, that more feminine lecturers would, like Miss Mitchell, be content with becoming first-rate interpreters of great authors rather than strive to astonish the world with new dogmas or theories extracted from their own inner consciousness!

Hilda, in the Marble Faun, was a good original artist, we are told, but felt honored in losing her own identity by copying lovingly the canvases of Raphael and Corregio; so become a first-class reproducer of the masters instead of a second-rate original. So Miss Mitchell, a woman of no mean literary talent, is content to efface herself in these lectures and so exactly reproduce the noble, grotesque or lurid conceptions of the great Frenchman that his characters leap from the magic mirror and we feel them in the very marrow of our bones.

To this faculty for hiding behind her author Miss Mitchell adds what artists call a talent for "composition"—that is, the power of seizing for her fifteen minutes' sketch the salient points of each drama, so as to present a complete story, which is what we are really anxious to get at—making the mechanism and even the philosophy of the author's method a forestudy or an afterstudy, as it should be—not an interruption to our interest. She leaves us to remember, after we get cool, that Victor Hugo is, as is natural, most successful in delineating French life—that his Spanish and Italian delineations offer a close second, and that he is a dead failure when he tries to get inside English jackets. All we ask at first is to dream great dreams with Cromwell—to agonize with Triboulet and Marion—to imagine ourselves Spanish grandees with Gomez and Silva—to march in step with the mighty shades of the Ancients in *Les Burggraves*, or to extacize ourselves out of human semblance with Torquemada, while he crushes the life of the sweet young lovers with the cruel recoil of the iron cross by which they had rescued him from a living grave.

So we watch these shapes of woe and wonder pass each its little hour of thrilling life upon the stage, and at the end need not even Victor Hugo's own noble fore-words to many of the dramas to see that we have made the acquaintance of a great dramatist, a great thinker, but, above all, of a very great *man*.

So, with that gratitude which implies a lively sense of future favors, we look forward to seeing Miss Mitchell's brilliant analysis applied to Shakespeare, to the Nibelungen Lied, and to the works of great musicians and artists little known to Americans; on all which subjects we understand that she has courses ready to deliver in Chicago.

It may seem a far cry from Victor Hugo to the Apocrypha of the Old Testament, but they are, we fancy, alike in this, that both are very slightly known to most Americans. Our week's study of this literature—so interesting in its evolution both by means of native thought and foreign associations, so much of it beautiful and touching, serves at least to scatter one persistent delusion. Christianity did not start miraculously full-grown from the bosom of literary and spiritual darkness and silence—it was simply the crystallization around one rare personality of the thoughts and aspirations which had been struggling in the Jewish heart for centuries. They had never ceased to speak—the darkness and silence were ours.

Add to this feast, fine lectures by Mr. Jones on *Les Miserables* and by Professor Ricker on Architecture, all illustrated by beautiful stereopticon slides, and it will be seen that if modern minds were not (fortunately, perhaps) very leaky, ours would be almost over-full. But as it is, we seem to be able to take it all in and come up smiling for the talks on birds, plants and insects to which the afternoons are devoted.

But I have reserved the greatest thrill for the last. This

time it was not little Peterkin who rolled something large and round, and ran to ask his grandpa what he had found, but tall Professor Libby, who did not have to ask his grandpa because, when his spade struck a skull in digging near our windmill, he knew in a minute all about it, and so, true scientist that he is, dug like a ferret after a mole till two Indian skeletons lay fully exposed right in the track over which the old shot-tower road had run for three-quarters of a century. How did he know they were Indians? Well—no useless coffin nor shroud enclosed their bones—and that's the way Indians bury their dead, we hear. Then, the two had been buried evidently years apart in time; the second body having been badly jammed to force it into the shallow sandstone excavation prepared for the other—also an Indian peculiarity—and—if further information is desired, address in future the curator of the State Historical Society, Madison, Wisconsin, to which this exciting find and the photographs taken *in situ* will be consigned; or write to Professor O. G. Libby of same ilk, who, you may be sure, will know all about it that can be konwn. I tell the tale of the probable biography of these supposed braves as it was told to me, and find the responsibility heavy enough; so ask me no more!

CORDELIA KIRKLAND.

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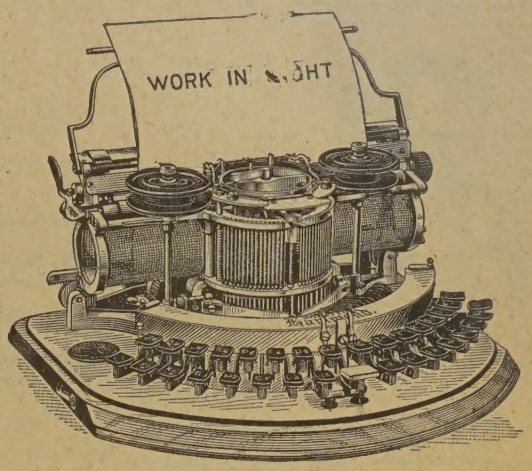

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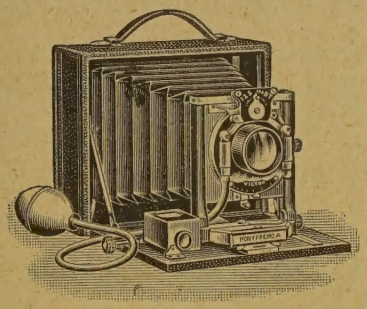

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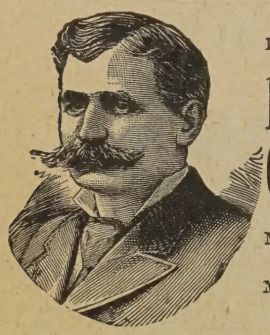

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